Volume XIII Chicago, Ill., October, 1936 Number 7

The Liberalist

THESE THINGS ABIDE

By Clarence E. Flynn

None can stand a moment where
Loveliness appears
And its blessings cease to wear
Ever through the years.

None can hear a lovely song
Sung with tender art
And, though years be drab and
long,
Lose it from the heart.

None can sift prayer's litany
Though he think it vain,
Through his mind and ever be
Quite the same again.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume XIII Chicago, Ill., October, 1936 Number 7

MEDITATION

"We would express to Thee, Infinite source of everything which is high and pure and holy in this world and in our lives, that there is no possibility of defeating that spirit of light and of love and of beauty when once it has been revealed to our inner consciousness and has become the inspiration for life. Leaden skies, weeping symbolically for the fall which man has had from the high estate and the great privilege of life cannot permanently interfere with the highest expression of the ideals of brotherhood and of love and of peace.

We stand in the presence of an overpowering ideal. We envisage what man might be. Far across the horizons of our own imperfections there still can be seen vividly and plainly a world, a world of peace and brotherhood and plenty. The vision is unobstructed, the ideal is undisturbed, but in between, from the vision and the practice, is mankind, and the scene darkens and the skies weep for men are killing each other, men are hating each other, revolution is riot and blood is being shed, hearts are being broken, youth is being devastated, carnage and chaos, confusion! Selfish interests are being substituted for the higher good, petty and unwarranted nationalism is taking the place of the fraternity of the human spirit!

So we wait, so we tarry, so we will help by sympathetic understanding between religions, between races, nations, colors, and creeds, and standing against all the pressure of organized hatreds and viciousness and lies, we shall wait for the strength and power that comes from those who see the vision and do not permit the valley in between to scar the dream."

"BREAD, BEAUTY AND BROTHERHOOD"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, September 27th, 1936

"Professor Alfred Whitehead, whom all scholars will recognize as a name which designates one of the greatest minds of our contemporary western culture, has recently said, in connection with the celebration of the Harvard Tercentenary in which that great University is celebrating 300 years of magnificent contribution to the spirit of this continent and of the world, that the truly great characterization of the civilized mind is its ability to distinguish between the essentials and the non-essentials; that irrespective of what ever preparation one had made in the pursuit of academic knowledge, or in the discovery of the secrets of science, or any of the allied sciences, that the final test is the test of one's ability to distinguish between the essentials and the non-essentials.

I feel that the opportunity afforded to me during these hectic weeks of so much clamorous,, vociferous and always invariably platitudious exposition of what is the matter with the United States, and what is the matter with the world, and what is the matter with mankind in general, that we could occupy our minds and our thoughts, those of you who give me the privilege of visiting this church, and those of you who confer upon me the honor of inviting me as an unseen guest to your loud speakers, that we could do no greater service to the final solution, if there be one, of these very pressing and important problems of our present life, than by trying to practice, as best we can with our intellectual limitations, and all of us possess such limitations, (certainly your speaker is quite aware of his own,) but with all of our limitations, attempt to distinguish in our thought for the next few Sundays of what constitutes the real essential character of the problem of modern civilization, of government, of politics, of religion, of education, and of the whole general fabric of the life expression.

From that point of view therefore I submit the subject of the morning 'Bread, Beauty and Brotherhood.' I am willing to grant immediately the alliteration which enhances the attractiveness of the subject. I recognize the symbolic character of the implied ideas suggested by the word 'bread' the word 'beauty' and the word 'brotherhood.'

The magnitude of the task in treating each of these three divisions of what I feel constitutes always an entirety of the life expression is, of course, perfectly obvious to the thoughtful, developed mind. I cannot possibly say all that I would like to say about the implications of the word 'bread' in the long struggle of humanity to maintain physical sustenance and an environment in which to develop such a beauty, a culture, a dignity and safety that is recorded in the early history of the human struggle. The first hungry man wrote the first sentence of that history, and every hungry man in the world today is continuing in unbroken line the history of the relationship and influence of the colossal struggle for physical life and for bodily sustenance. Incorporated in the magic of that little one syllable word 'bread' we find it first introduced in that allegoric description, a description which was given at a time when the mind of man had not had the opportunity of developing the rational processes which now represent much of the best reasoning of the world and the finest form of our modern life. Consequently an allegory was written, an allegory which you will read in the

first chapter of the first book of the Bible, which sought to describe, up to the limitations which they then knew and possessed, the origin of this institution called work, and the necessity of man to get his bread by the sweat of his brow. There is no possible way that it could be accepted as literal. There is no possible way that any first rate mind could possibly accept it as scientifically and historically accurate. It is so utterly filled with defects that simply startle the intelligence that no amount of faith could possibly overcome the inaccuracies of that portrayal. I do not accept the creation story literally at all; I have not for many years; I could not possibly do it. We are told in that allegory that man's knowledge is knowledge of the contrasting forces which dominate his life. The forces of good and the forces of evil which resulted in a condemnation and that condemnation was that he should be cursed with labor and that he should toil, the ease and restfulness and comfort of the Garden of Eden could no longer be his, because he had violated the canons of knowledge, and the awareness which resulted from that violation drove him out to the marts of the highways of civilization, cursed as a toiler. I have been interested in observing the persistency of that idea down through the centuries of the human race; I have seen it expressed in nations. Those of you who are familiar with the early history of Greece will recall that in the very most flowering period of Grecian culture and of Grecian art and of Grecian philosophy, the gentlemen of Greece never toiled, they did not labor. The labor was performed by the slaves. If I had time I should like to almost contrast in a great variety of similar illustrations the attitudes of races and nations toward labor. You would be somewhat surprised, those of you who have not studied the subject deeply, to observe the attitude of society toward those who toil, men who labored with their hands and who performed the so-called menial tasks of life, because they were toilers. The fact of the matter is, is it not, that in our own country it was a false idea of labor that was one of the contributing factors to the Civil War. In many respects no southern gentlemen stooped to labor, to toil. As the years went on this motivation of the necessity of labor for bread persisted in its attitude of developing a class distinction in the fabric of society that it was ignoble to toil. Time has gone on its relentless way, western civilization produced the necessity, if it was to survive, of vast multitudes of men and women who should join the ranks of the toilers, and the menial occupations, in the western world in particular, no longer had associated with them the disaster of a class distinction. In the experiment of democracy on this continent it has been one of our persistent boasts that a man can come from a Presbyterian home that never had an income of over $700. a year in its life and become distinguished in history, like Woodrow Wilson; that a man could come from a canal tow-path along the Ohio River and become the President of the United States, like James A. Garfield; that a man could come from under the heart of a mother sleeping upon a mattress filled with corn husks in a log cabin in LaRue County, Kentucky, and achieve the distinction of being the most highly civilized mind that this nation has produced, Abraham Lincoln. Gradually the accumulation, the changes and the debris of the past centuries of an old world were eliminated in the dynamic adventuresomeness of the new, and the son of the blacksmith, or the son of the carpenter, or the son of the street sweeper had an equal chance to stand before the same doors of opportunity. We have boasted of the fact that every great fortune in the United States of America was laid by men who came out of the menial tasks of life. The

greatest so-called 'merchant prince' of this city swept out a grocery store for 50 cents a week, and the great fortunes of America, the great Rockefeller fortune originated in the mind of a man who sold patent medicine at $1.00 a bottle as an itinerant peddler.

And so the attitude towards toil. There is no individual utterly hopeless who admits and believes and practices the dignity and the nobility of honest toil. It is not dishonorable to be a worker. That aspect of the problem does not exist with us, at any rate it does not with me, and I hope that it does not with you. If you have any discrimination against any individual because they are compelled to work for their living, there is something wrong with you, not the individual who works. The wrong is in your heart, it is in your mind; if you do not respect the man or woman who is compelled to physical toil for bread there is something tragically deformed in your own makeup. I honor the toiler, our civilization must honor the toiler, and we must see to it, if that civilization is to be preserved, that every economic interest of men and women who are compelled to toil for the bread which is to keep their body and soul together, that they have the finest environment in which to perform their task. We are losing some of that; our vision of that is becoming distorted and somewhat twisted. That old problem does not exist, but there is a new problem, and that new problem is this —now I am speaking on essentials, how you interpret it will depend largely upon your prejudices. My mail this last week contained letters which convinced me that most people listen with their prejudices and not with their ears and intellects. If I say something that these people like they like me and write me letters extolling the fact that I am a wonderful man, and the only reason for it is that I have said something with which they agree. When you say something that they don't agree with, then they write and tell you that you are all wrong and they are perfectly justified.

I have had enough experience with audiences and listeners to always remember that people listen with their prejudices. Why do I know that? Because I do myself. I listen to people on the radio and I get so upset and angry and so disturbed that the next great invention must be, it simply must be greater than television. Television in radio would mean 90% of radio speakers would lose their audiences. Greater than television, it must be someone who will invent an instrument by which a listener CAN TALK BACK! That will be a really great adventure that must come to the radio. The opportunity of the mail permits that, but there is not as much satisfaction in writing letters as in talking back.

The essential thing is this, as I see it, and I hope is the attitude of the civilized mind,—millions must toil. You can perfect a machine-civilization to the extent of the elimination of the necessity of labor, but you will never perfect labor-saving devices rapidly enough but what you will always have the largest number of our society in the ranks of the toilers. Therefore it is a major problem, so major that if the wheels of industry in the United States would suddenly revolve tomorrow with all of the success of 1929, let us say from the viewpoint of prosperity, there would still be in the United States between four and five millions of men and women who would have nothing to do. If you had unprecedented prosperity tomorrow in the United States, you have still a labor problem with which to contend. Most people are not thinking about that at all, most people are seeing the problem settled when Governor Landon is elected, others when Mr. Roosevelt is re-elected, and still others when Mr. Lemke is elected. Don't be silly, these men do not hold the magic key! The magic key is to be

found in the adaptability of a democratic society to decrease the hours of toil and assisting in taking up the slack of unemployment, at the same time increasing the wage scale with all that legitimate industry can possibly bear. When you understand that, you cannot continue in any corporate capacity the everlasting squeezing of the toilers merely because there is a glutted labor market. Is that the problem of politics? No, that is the problem of industry, and those who employ labor, becoming sufficiently aware of the real problem involved that they will see the light before the light is lighted for them.

That's the problem! Don't think that the mere external machinery of politics can do it! Don't think that the mere change of one administration to another can do it! Don't be silly about it! THINK IT THROUGH! Don't you stop to realize great corporations who have the responsibility of hiring men who must labor for bread, under the old procedure were obsessed with the idea that all reserves must be built up primarily for the interest of the stockholders? That consequently many a great corporation and employers of labor in the United States of America, when the crash came, had millions and millions of reserve, and these reserves, wisely, were held in trust so that the stockholders of many of the great corporations utilizing the wise principle of reserve, which I believe in and stand for,—was built up for stockholders yet when the crash came and our industrial society met its great challenge those who toiled lost their jobs and had no reserves.

My point is far above the battle clouds of your partisan politics. My claim is that modern industry must build a reserve which will guarantee to labor, both in the form of increased wages and in the building of the surplus reserve for unemployment. The man who toils with his hands is as much entitled to that reserve as the man who speculates in stocks and bonds. There's an essential principle, BUILD A LABOR RESERVE. One way to do it is to do away with seasonal employment. You cannot turn out into society millions and millions of men and women who have made millions of dollars for the stockholders!

I wish I had time in this connection to raise this distinction when I come to the thought of beauty, and that is this: I believe and accept as one of the fundamental philosophies of my life that the old division, I think it is too much, but it will do for the purpose of argument for the moment, 8 hours work, 8 hours play and 8 hours rest. The 8 hours work is too much. We will come in these United States, before the matter is over, to a 4 hour day, we wlil come to about a 20 hour week before we are through. That means that vast numbers of our people are going to have hours and days that will not be under the responsibility of a position or a job. That means that the fundamental truth, that the thing that destroys character is not work but idleness, and that means that you are going to have the problem, even if you have prosperity, of what you do in your unemployed hours, you will still have the problem of the unemployed. That means that in the home of every worker, if we are to save this country, that we must surround the life of the workers of America with every opportunity of culture, every philosophy of beauty by which they can feed the soul and mind as well as the everlasting guarantee of toil.

I believe as one of my fundamental philosophies that no man or woman should ever be compelled, in an economic society such as we have in the United States, to live and work on a wage scale that only gives them bread! Bread is not enough! Bread only fulfills its high destiny when it is associated with beauty! I like the motto on the banner of that striking worker in one of the textile mills in Paterson, New Jersey, in one of the great strikes when

the employees of those mills were working for a pittance, just as many a working woman and girl in Chicago today is working for a pittance, all out of proportion to the needs of the hour! Can't you see? Why the stupidity and its associated blindness? You know it is bad enough to be stupid! My word, that's almost a universal condition, but stupidity and blindness is a dual tragedy! Th stupidity and blindness of people when they cannot see that you are on dangerous ground when you do not keep the wage scale in proper ratio to the costs of living! Why doesn't someone see that? Why this hoi-polloi, bombast and shouting when the essentials are so obvious? You can elect Republicans, Democrats, and when you get all through you are still going to face the fundamental aspect of this problem in its great propensity to human nature and human character! No matter who is elected, men will still be dishonest and men will still take advantage of conditions and be selfish and greedy, and this problem is a greater problem than its external aspects! It is a problem of how to touch the aesthetic well-springs of the people of the nations. What do you think the Golden Rule would do if it had a chance? I do not condemn the rich. I had a letter this week which said that I condemned the rich. You cannot condemn the rich in many respects connected with these problems, not at all. The rich are our unhappiest people, they are the ones jumping out of 15-story windows. It has been the rich who could not stand it. The people who have had means are the ones who have suffered. Most of us have squared up rather bravely to it. I never knew of such heroism in all the years of my ministry as I have had revealed to me. In the past seven years I have met more heroes and heroines than I ever knew existed and I have met them in the presence of adversity. I met a man the other day as I was going to a funeral. I had bought my ties from that man for years. Of course, I dress in such a way that I can buy anything by telephone, and I only wear one kind of a tie. I met this man and as I spoke to him his face assumed a long expression. I said to him: 'What's the matter?' His reply was: 'They let me out.' 'How old a man are you?' I inquired. 'Fifty-six.' 'How long have you been there?' 'Twenty-four years.' One of the biggest mercantile institutions in this city and he is out, carrying samples of cloth, ringing doorbells and calling on institutions and stores, and he stood behind a counter, well dressed with a fine personality. Then you get excited about making communists! Even though the owner of that store is a superpatriot and is so worried about what is going to happen to the Constitution that he cannot sleep nights, the attitude of that man will make more radicals and reds by his own employment policy in his own store than Trotsky or Karl Marx has made in the United States in the past 25 years! He is the man who is the patriot! That's what I mean by stupidity and blindness! That's why I say that no man or no woman that works in the economic order of this continent with its resourcefulness and potentiality and beauty and power ever ought to be compelled to work only for bread! That is the reason why I like the motto on the banner of that marching girl in Paterson for it read: 'We want bread, and roses too.' All the workers of America are entitled to them. Of course they are! — BREAD and ROSES! You remember the classic remark: 'If I had but two pennies for bread, I would use one for a loaf of bread, but I would buy hyacinths with the other for my soul.'

May I, at the expense of your interest, repeat it from a very old and a very precious document, will you hear it again? 'Life, liberty and the pursuit of happiness,' that's our platform, not sustenance alone, beauty, the opportunity of beauty! The old

Greeks in the greatest period of their history produced Pericles who said 'Everything that is power is beautiful.' The Italians at the age of the Renaissance deified utilization into the ethics of beauty. Ugliness, dirt, filth, ignorance, blindness are the curse of democracy, and the economic order that permits them is an order that is doomed, no matter what you may think, for man was made for something high. There are stars in his sky, and there are sunsets in his soul, and when you have utilized him and trampled upon him, when you have used him to fight your battles, when you have taken his body until it is broken and old and have kicked him out in the street and said: 'Survive! Survive! We believe in individualism, survive!' you have damned your very souls. You have a greater responsibility than that to society, to your country, to the ideals upon which were founded the heritage of liberty and freedom, for brotherhood will come from beauty and economic stabilization! Brotherhood and Man will reclaim his high place in the privilege of life! Can't you see that? If you cannot see it, will you utilize the old Spanish philosopher, long now forgotten in the civil war of hate; the old throbbing idealism of Mazzini in Italy long now forgotten in the madness of men; the old democratic idealism of Carl Schurz, who planted his personality so indelibly, dead, now gone.

You, in America, have a heritage too, you have some essentials to reclaim, you have essentials to rediscover, and if our democracy is to survive, it will only survive when we have the intellectual courage and the moral character to take every man who toils with his hands—the rich are not unhappy because they are rich, not at all. The rich are unhappy because they are idle. The poor are not unhappy because they are poor. The poor are unhappy because they are idle. Work, beauty, brotherhood! God what a world we could make of it! Let's try."

NEWMAN A. DuMONT

On the thirtieth of September the church and its pastor lost one of their best friends for on that day Mr. Newman A. Dumont passed away. Early in the spring he had a critical operation but had passed safely through it and his friends all thought he was on the way to complete recovery. After a summer of travel and partial rest old symptoms returned and he re-entered the hospital where his death took place.

Mr. Dumont had been active in the church for nearly fifteen years. His first official connection was as president of the Young Peoples' Club. He was active in the Uptown Players, the Sunday Afternoon Forum and the Men's Club. For the last few years he has served as a member of the board of trustees of the church where his record for attendance, loyalty and interest was not surpassed. As a member of the legal profession he gladly contributed his services wherever his advice, counsel or action were necessary particularly during the difficult days of our building our own church. His vivacious and dynamic personality was known to hundreds of his friends and fellow members. During the great war he served in the Navy and after the Armistice was active in Legion affairs. His Navy Post elected him commander and he was the first past commander to be taken in death. His passing leaves a vacancy in the life of the church which can never be adequately filled. Constant in his attendance at all services, his church life received much of his time and energy and apart from his professional activities.

The church and its pastor feel deeply their loss. At the meeting of the board of trustees held after his death a resolution of condolence was adopted, spread upon the permanent records of the church, and a copy mailed to the members of his family.

The funeral service was held Friday, October 2nd in the church

he loved and was conducted by his pastor.

A loyal friend, a devoted churchman and a patriotic citizen has left us. He was a comparatively young man but life is not valued in terms of years. We will all miss him! P. B.

PRINTED LECTURES

"Verbatim reports of Dr. Bradley's Sunday evening sermons and Wednesday evening book review lectures may again be secured this season in mimeographed form at the price of 25 cents each by writing to David Ettleson, Stenotype Reporter, 4857 North Washtenaw Avenue, Chicago, Illinois. A list of backnumbered sermons and reviews still available will be mailed free upon request."

WEDNESDAY BOOK LECTURES

The Wednesday Book Lectureship will open for the fifth season Wednesday evening November 4th at 8:00 o'clock in the church auditorium. Dr. Bradley has chosen for the opening lecture the book by Margaret Mitchell, "Gone With The Wind." These book lectures were originally given during the Lenten Season but became so successful that several seasons ago they were started on the first Wednesday in November and continued through till April. Last year the average attendance was 1268 which made them the most largely attended book lectures in this country. They will be held each Wednesday evening all through the season. Everyone is welcome and there is no admission fee. People from all over Chicago attend and a great many students from English classes of the High Schools and Colleges attend regularly. Following is the program for the month of November:

4th—"Gone With the Wind." Part I.

11th—"Gone With the Wind." Part II.

18th——"Mainland" by Gilbert Seldes.

28th—"Eyeless in Gaza" by Aldous Huxley.

Those who attend are urged to read the books before attending the lectures. Information will be given gladly by calling the church office, Longbeach 6878.

MEN'S CLUB

The opening meeting of the Men's Club was held Monday evening, October 26th, at 8:00 o'clock in Channing Hall. Dr. Preston Bradley spoke on "My Summer Days" and presented several reels of pictures taken during the past summer. The pictures were enthusiastically received and were most interesting. They depicted fishing scenes and views of several places where he visited during the past summer. 476 men attended the meeting which packed Channing Hall. The Club received nearly 50 new members which brings its membership to nearly 500. After the program the men had a fellowship hour when coffee and refreshments were served. Mr. Wade Booth, NBC Radio Artist, gave a musical program. W. B. Hinton, the President, presided and J. Bradley-Griffin was chairman of the program. Every man in the church or radio audience is invited to membership in the club. The dues are one dollar a year. The meetings are held the last Monday evening of each month. The club is one of the largest church men's clubs in the city and is a thriving, growing organization. W. E.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of September:

2—Address, Annual Meeting Minnesota Arrowhead Association, Duluth, Minnesota.

19—Arrived in Chicago.

20—Opening Sermon, Peoples Church.

27—Sermon, Peoples Church.

FUNERALS

5—Elmer J. Corless, Interment, Oakwoods, Rev. Henry Clark, officiating.
11—Mrs. Annie Wigger Buxham, Interment, Waldheim, Rev. Henry Clark, officiating.
5—George Rasmussen, Interment, Rosehill.
26—Marius Lauritsen, Interment, Acacia.

WEDDINGS

5—Alfon E. Bahr and Lillian N. Glidden.
12—Gerald C. Wooding and Helen Hodson Needham. Rev. Henry Clark, officiating.
26—Donald M. Decker and Josephine Johnson.
26—John Kreisheimer and Margaret Gilbert.
27—Herschel Bernon McBride and Deane Eager.

NEW MEMBERS

The following persons were publicly received into the church on the first Sunday in October:

Miss Virginia A. Charvat, 6954 Owen Avenue.

Miss Grace E. Hance, 6519 Oshkosh Avenue

Miss Grace Herbert, Park Ridge School for Girls, Park Ridge, Ill.

Mrs. Clara Muhr, 2238 N. Cicero Avenue, (from State Lutheran Church of Sweden)

Dr. Paul L. Singer, 3236 Lawrence Avenue

Mr. Frank Spamer, 924 Lawrence Avenue

Mrs. Elizabeth E. Spamer, 924 Lawrence Avenue

Miss Gail Waggoner, 3700 N. Avres Avenue

Miss Florence Weeks, 1228 Winona Street

Mrs. T. Glenn Hays, 5227 Carpenter Street, Downers Grove, Ill., (from Methodist Church of Downers Grove)

Mr. T. Glenn Hays, 5227 Carpenter Street, Downers Grove, Ill.

Faith must forge on even in the face of negative reports.

DR. BRADLEY'S BOOKS

The ideas and philosophy of our pastor which he has been giving over a number of years in his lectures throughout the country, have been incorporated in two books which he has recently published.

Last year he wrote his first book, "Courage For Today." The response to this book was beyond all expectations. It was published just before the holidays last year and has sold steadily throughout the year. Last summer he did another book called "Mastering Fear," which was published early in October. The reception of the second book continued the success of the first. Both books are published by Bobbs Merrill Co., Indianapolis, Indiana and New York. They are on sale in any book store in the United States, and sell for $1.50 each. If you would be interested in purchasing the books any book store will gladly accommodate you. If you cannot purchase from a book store you may order direct from the publishers. If you purchase the books in Chicago at the stores or department store book shop, arrangements can be made to have them autographed.

M. H.

JUST BETWEEN FRIENDS

You are a contributor to the Church. Do you personally feel that you are getting your money's worth?

If so, then how do you arrive at the sum total of your pledge? Do you figure it out on a percentage basis of your entire income, or put down what you think will satisfy the needs? If your system is the latter, it is quite fair then to say that you do not go without anything you badly want, in order to give to the church.

Of course, you cannot join any club or fraternal order on that basis. Why does not the church fix its charge to you? Because

the church is for all sorts and conditions of people, while clubs and lodges are a selected membership. And that places an obligation on everyone able to give. Scriptures state it thus—"Unto whom much is given, from them shall much be required."

So, counting in your amusements, your clubs, your vacations and expenditures for luxuries it is not stretching the point to say that what you give to the church is but a drop in the bucket of your expenditures on yourself. If the church needs an extra financial life, you could probably meet your share of it without embarrassment or sacrifice.

What do you think of people able to give to the church but who never give, yet who demand the services of the church in time of trouble or for the education of their children? Isn't it likely they have never thought the matter through, and do not see themselves as accepting charity, the charity of their church-supporting neighbors?

Well, we know a church, democratic in spirit, wide-reaching in its activities, blessed by hundreds of loyal families, teeming with children and youth.

And now, the call is going out to place that church on a sounder financial base than ever, to meet its obligations in full and provide a backlog against the time of necessary repairs and improvements.

If you know this church, and it means anything to you, the call upon your loyal co-operation will not be in vain. You'll thank its management for having told you of the need, and you will be happy to help make their plans a success.

OUR CHURCH PAPER

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